

servants, (slaves), for the commandment was, "servants, be obedient unto your masters with fear and trembling, as unto the Lord." He was evidently addressing the servants (slaves) of christian masters, requiring them to "forbear threatening." St. Paul had kept back nothing from them that was profitable, and yet he had not called them slaveholders, or rebuked them for holding servants (slaves). He clearly recognized the relation as a lawful one. Several years after this, the Spirit, writing to this same church, commends its work, and labor, and patience, and zeal for the truth. It had, to be sure, departed from its first love, but this was not because it held servants (slaves), for the practice had not been condemned by the Apostle.

He then commented on his text—"Servants, be obedient unto them which are your masters according to the flesh, with fear and trembling, in singleness of heart, as unto Christ, not with eye-service, as men-pleasers; but as the servants of Christ, doing the will of God from the heart; with good will doing service, as to the Lord, and not to men: knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord; whether he be bond or free. And ye masters, do the same things unto them, forbearing threatening; knowing that your master also is in heaven; neither is there respect of persons with him."

Servants, he said, were to fear the displeasure of their masters—to tremble under the dread of punishment. They were to be sincere in their service, studying their master's interests, not as men-pleasers, with eye-service, but being faithful and industrious, when the eye of the master was not on them. Here, or in another part of his sermon, he insisted on the duty of the servant (slave) to be submissive to the froward, as well as to the good and gentle, not attempting to abscond. They were to work cheerfully, with good will, in view of the retributions of eternity—for, although not recompensed in this world, they would be rewarded in the world to come. Much more he said on the duties of slaves. (Howbeit, there were no slaves there to be benefited by his instructions.) He would now turn the tables. The masters too had duties to perform. They were to do the same things unto their servants—that is, to show them good will, and act justly and equitably towards them, in their condition, as servants (slaves). They were to forbear threatening, avoid all cruelty, knowing that they also had a master in heaven, who was no respecter of persons.

On last Sunday, he had called American Slavery an anomaly. It was introduced into this country four hundred years ago. He had no doubt that many among the first who engaged in the slave-trade, were actuated by humane motives. Africa was inhabited by innumerable petty tribes, always at war with each other. They either enslaved or put to death, prisoners taken in battle. Their slaves were subjected to great cruelties; liable to be slain at the caprice of the master. Some of those tribes were cannibals, and all were destitute of the knowledge of the true God. These African slaves were therefore the gainers by being brought from such a condition to a country, where they could enjoy the privileges of the gospel of Christ. But subsequently the trade was all that it was represented to be. It was man-stealing, and by the law of God, was punishable with death. Wicked men wickedly fomented bloody wars among the tribes of Africa—wickedly kidnapped—and wickedly sold their victims. But slavery was thus instituted. Cesar had ordained it, and it became a part of the institutions of independent states, guaranteed by the federal constitution. The relation was a lawful one. The duties of both master and slave were equally clear and binding.

But there were abuses of this relation. The first was the breaking up of family-relations: wives ought never to be separated from their husbands. The second was, the working of slaves on the Sabbath day, or permitting them to "frolic" on that holy day. The third was, selling slaves, without knowing whether they might not fall into cruel hands. He would also name cruelty, underfeeding, over-working, too little clothing, &c. All these were abuses, but the relation itself was lawful. What then was the proper mode to pursue, in attempting to remedy this great—"political evil"? By assailing the relation itself? By denouncing slaveholders as manstealers and tyrants? By shutting them out from our pulpits—excluding them from the communion table? By no means. Slavery was to be abolished, by reforming its abuses. Insist upon the sacredness of the marriage ordinance, and the inviolability of the parental and filial relations, and you cut up slavery, root and branch. (And yet, slavery was a lawful relation—an ordinance of God! One ordinance of God cut up root and branch, by strict conformity to another ordinance of God! Abolish slavery by reforming its abuses! Abolish a lawful relation by taking away all its abuses, and thus suffering it, untrammelled, to work out its own legitimate result! Would the Doctor destroy a man's appetite for food, by curing him of gluttony? The best way, to abrogate a government, is to reform all its abuses, is it? The best way to destroy the parental relation is to make all parents merciful, and reasonable in the use of their authority!)

The Doctor next inculcated on his congregation the duty of returning runaway slaves. It had been objected that we were under positive law to the contrary. He would examine this law—"Thou shalt not deliver unto his master, the servant escaped from his master unto thee: he shall dwell with thee, even among you in that place which he shall choose in one of thy gates where it liketh him best: thou shalt not oppress him." Could any man of sense imagine, that this law applied to the case of servants escaping from Jewish masters? Surely it was absurd, after a man had been sold for debt, or had sold himself, or had been bought from the heathen, that he should thus have the door thrown wide open, to escape from his obligations. It could not be. The law was made to cover the case of servants escaping from heathen masters. The nations round about were all slaveholders. Their slaves were subjected to grievous cruelties, and were cut off from the knowledge of the true religion. When, therefore, a slave, oppressed by a heathen master, and in search of a better religion, escaped into the territory of the Israelites, he was not to be delivered up. The law evidently was made to apply to a special case,

and it was absurd to suppose it binding on the citizens of these states. (Why, he did not attempt to explain; he was perhaps aware that the attempt would have been bootless. Allow that his construction of this law is correct, how does that relieve us from our obligation not to deliver up an escaping slave? To which has the slavery of the South greater resemblance,—to Hebrew servitude, or the servitude that existed in the tribes of Canaan? A child could answer this question. It is identical with the latter. In all respects it places precisely the same power in the hands of the master, (excepting the uncontrolled power of life and death,) as did slavery among those idolatrous tribes. The slave is liable to as much cruelty, and, for the most part, is as effectually cut off from the benefits of true religion. On the Doctor's own principles then, we, in the free states, ought not to deliver up escaping slaves; we are bound to receive them; to permit them to reside in our borders; and we sin when we oppress them.) But this preacher of a gospel, who would they should do unto us, insisted that we should be violating our duty to God, and good faith to our neighbors, if we in any way sheltered or assisted a slave, escaping from the severe oppression of a southern task-master. In the whole Bible, there were but two cases of runaway servants, and both were returned—one by the Almighty himself, the other by St. Paul. When Hagar who was hardly treated by Sarah, fled from her face, God met her and commanded her to return, and submit herself unto her mistress. Again, Paul returned Onesimus to Philemon. These were our examples: we were to do likewise. (We confess, that this part of the discourse seemed to us little less than profanity. That man must be a determined slaveholder in heart, who, after reading Weld's Bible Argument can suppose for one moment, that Abraham was the owner of slaves. As for Hagar, if she had remained in the wilderness, she must have perished, or, falling in with some idolatrous tribe, become estranged from the worship of the true God, and brought forth her first-born to be consigned to ignorance and barbarism. God designed to bless Ishmael, by casting his lot in a family, which he had made the depository of his word and worship. Therefore, he sent Hagar back. She returned in obedience to the divine command; her son Ishmael was circumcised, and became a partaker in the covenant which God established with Abraham and his seed.—"As for Ishmael," said the Almighty, "I have heard thee: Behold I have blessed him, and will make him fruitful, and will multiply him exceedingly: twelve princes shall he beget, and I will make him a great nation." This was the reason why God commanded Hagar to return,—his will was that she should continue a member of Abraham's family, and be blessed, together with her son Ishmael, in the covenant he was about to establish with Abraham. The supposition that he bade her return, because she was the property of Sarah, is an insult to God.

The case of Onesimus, Dr. Wilson, and the whole tribe of the abettors of slaveholders, should avoid. Onesimus was returned by St. Paul, with the entreaty, although the Apostle claimed the right to command, that Philemon should emancipate him,—receive him, not now as a servant, but above a servant, a brother beloved. And are these the examples which authorize and obligate christians in these days to take up runaways and return them to their masters, when they know that by so doing, they are delivering up their fellow beings to perpetual slavery, which is only another name, for abiding moral and intellectual death?) In conclusion, the Doctor prayed that God would bless both bond and free, and put to silence the foolishness of ignorant men on the subject!

"Just God!—and these are they Who minister at Thine altar, God of Right! Men with their hands with prayer and blessing lay On Israel's Ark of Light!"

"What! servants of Thy own Merciful Son, who came to seek and save The houseless and the out-cast—fettering down The task'd and plundered slave!"

We have nothing to offer in excuse for bringing the names of ministers of the gospel before the public, in connection with their sentiments on the subject of slavery. They are public men. Their public acts are public property. If they choose to stand forth as the defenders of slavery, or to attempt in their public ministrations to throw a veil over its abominations, we shall never hesitate to expose their true position, and make whatever comments we may see proper. If they feel themselves aggrieved, our columns are open to them, and we invite them, in all sincerity, to correct our errors. If they be fairly represented, they have no right to complain; nor will they have any disposition to do so, unless ashamed of their peculiar opinions.

* We need hardly say, that the point is not yet settled, that Onesimus was a slave.

INDIANA.
We copy from the Indiana State Gazette, a brief account of proceedings in the Senate, Jan. 28th, on the slavery question.

On motion of Mr. Bryant the rules were suspended, and the joint resolution from the House, on the subject of the southern states was taken up. Mr. Kennedy proposed to amend, "that in the opinion of this General Assembly, Congress has an undoubted right to abolish slavery, within the District of Columbia: That inasmuch as the free states of this Union must, in a measure, suffer the disgrace of slavery, whilst it continues to exist in any territory over which Congress has jurisdiction, to abolish it: That the citizens of said states have a right to petition their Representatives in Congress to abolish slavery, where they have jurisdiction, without giving just ground of offence to the southern states, and that it is the duty of Congress to give such petitions a respectful consideration." Mr. Kennedy being about to enter into a lengthy discussion of his amendment, Mr. Cathcart called for the previous question, which was sustained by a vote of yeas 27, nays 15. The main question was then ordered to be put, by a vote of yeas 34, nays 9. The joint resolution was then ordered to a third reading, by a vote of all the Senators, 42 in number.—Messrs. Kennedy and Williams being excused from voting. Mr. Kennedy then moved to refer the joint resolution to a select committee, with instructions. A division of the question being called for, the Senate refused to refer the bill to a select committee. After considerable discussion, the joint resolution passed by a majority of all present, with the exception of Mr. Kennedy, who voted in the negative—claiming the right of showing his reasons on the journals, by way of protest, and Mr. Williams, who was excused from voting.

These resolutions, if we recollect rightly, announce the novel and important truth, that neither Congress nor the legislatures of the free states have any right to interfere, for the abolition of slavery in the states. The legislature is wisely employed in passing such resolutions. The South, of course, will understand that it means well, any how,

COLONIZATION AT THE CAPITAL.
The resuscitated Colonization Society held another meeting at the capital, Jan. 29th. Mr. Gurley addressed the meeting. Dr. Hoge reported a constitution, which was adopted. Officers were chosen. They then passed resolutions, recommending the Liberia Herald, the Christian Statesman, Colonization Herald and African Repository to the patronage of friends; one, requesting the Board of Managers to consider the propriety of employing a permanent agent to visit the several counties of the State, and form auxiliary societies; one, requesting the Board to prepare and publish an address to the people of Ohio, to contain among other things, a request to the clergy and congregations of every denomination, to take up collections annually, on or about the 4th of July; one, resolving that an endeavor be made forthwith to increase the subscription to this evening to \$500. They also passed a vote of thanks to the Rev. R. R. Gurley. If honorables, judges, generals, governors, ex-governors, reverends and bishops, can make a society live, this new society stands a fair chance of being immortal. Just look!—only a single ensquire, in the whole catalogue of vice-presidents!

For President, His Excellency, WILSON SHANNON.
For Vice-Presidents,
1st, Hon. Thomas Ewing,
2nd, Hon. John McLean,
3rd, Hon. Thos. L. Hunter,
4th, Hon. Elisha Whittlesey,
5th, N. H. Swayne, Esq.,
6th, Hon. Joseph Ridgway,
7th, Rt. Rev. Charles F. McVain,
8th, Rev. Bishop Morris,
9th, Rev. Dr. James Hoge,
10th, Hon. J. C. Wright,
11th, Hon. A. Trimble,
12th, Hon. E. Lane,
13th, Gov. J. Morrow,
14th, Rev. — McMillan,
15th, Gen. S. F. McCracken,
16th, Hon. Jacob Burnet,
17th, Hon. Thomas Corwin.
For Recording Secretary, Mr. Wm. D. Gallagher.
For Treasurer, " Henry Espy.
Managers—Messrs. J. M. Espy, Isaac N. Whiting, Robert Neil, William Armstrong, Samuel Madry, Joseph Ridgway, Jr., Christian Hayt, Alfred Kelly, Rev. Wm. Preston, Rev. Wm. Herr, Hon. Arora Buttes, and Mr. John Greenwood.

Colonization has a wonderful affinity for titles, and as strange an antipathy to men. The truth is, such a load of honorables and what not, will break down any society. Why, if Abolition societies had to bear up under the burden of such dignities, they would need resuscitation as often as their Colonization brethren. Cannot they understand, that Bishops, Generals, and Governors have too much capital (reputation) at stake, to risk it by any bold stroke in an uncertain enterprise? Give us but the people, and you may take all the fabled gentry in the country, with all the legislatures to boot. Keep the popularity, only give us the power, and we shall be satisfied.

Governor SHANNON, Hon. T. L. HAMER, SAMUEL MEDARY? They used to say that Abolitionism and Van Burenism had formed an alliance!

HOMICIDES IN SLAVE STATES.
The great number of homicides in slaveholding states has long been a topic of common remark. In the Frankfort Commonwealth of January 30th, is an interesting letter on this subject, addressed to Bishop Smith to the Hon. H. Wickliffe. The following is an extract.

"We both feel, then, that the number of Homicides in Kentucky is great and deplorable. Without instituting a comparison with other States in the Union, a positive view of the case, based upon the best statistical tables which can be had, shows a mournful waste of human life in this State every year, by violent and sudden affairs. I was acquainted with an effort made a year ago or more, to obtain from the Clerks of the County Courts of more than 50 of the most populous counties, a full report of the number of homicides in each county, for the three years then last past. As these returns were, of course, entirely voluntary, they were made only from 29 counties, not including Jefferson or the City of Louisville. And it appeared that, within the three years, 28 homicides in these counties had been ascertained and noticed, though only 6 or 8 penitentiary convictions for the whole State had occurred, and not one execution of a white person, for murder growing out of any, even in the most inexcusable affair. From these returns, it is very moderate to estimate the number of unpunished homicides in this State, at 80 or 100 for every period of three years. What a melancholy record, for a civilized and nominally Christian community, in the nineteenth century!"

"To this, there are some who reply, that the state of things in Kentucky, is no worse in this respect, than must be expected in a new country, and by no means as bad as in the more excitable regions of the glowing south-west. But we are really so degenerate as to think that we can excuse ourselves from our hundred homicides, because in Mississippi, they may number their two or three hundred? And yet, I fear that we have too much reason to blush at the comparison between Kentucky and Tennessee, where, it is believed that the number of unpunished homicides, is as small as in Virginia or Maryland. It is a wiser and safer policy, to draw a contrast between our faults, and the comparatively blameless conduct of our more exemplary neighbors."

"The number of inhabitants in Connecticut, is about equal to one half of the whole inhabitants of Kentucky. At the ratio of homicides in this State, there would have been more than 150 in Connecticut within the last twelve years. The following letter from Judge Daggett, will show the real state of the case."

NEW-HAVEN, CONN., Sept. 29, 1838.
"DEAR SIR:—IN ANSWER to your inquiries, as to the number of homicides in this State, I would observe that from a perfectly thorough acquaintance with trials in the Courts of Justice, for the last twelve years, they may be estimated at thirty. This will include those cases in which the jury were satisfied on examination, that the death took place without culpable conduct on the part of the accused or suspected. This number may be estimated at five. Within this period, there have been six or eight convictions for murder. Four of these have been executed, and the others on their application, have been sentenced to imprisonment for life in the State Prison, by way of commutation. In several cases which have occurred, the jury have acquitted the prisoners of murder, but convicted them of manslaughter. In some also, the accused have been acquitted on the plea of insanity, and some doubtless have been found not guilty, from a repugnance in jurors to convict, where there was any doubt. I would only add, that a very thorough examination has always been had in every case, in Connecticut, of death, unless it was entirely apparent, that it occurred without culpability. In the crime of murder, by our law, there are no degrees, as first, second, &c."

"Your ob. servt."
"DAVID DAGGETT."
"Instead, therefore, of 150 unpunished homicides in Connecticut, in twelve years, there have

been, in all, only 30, and of them not one, involving culpability, which has escaped punishment. Here, homicides in affray, are of monthly, nay, weekly occurrence, and convictions seldom or ever follow. There, such occurrences are very rare; and where there is the slightest culpability, conviction is certain to follow, unless the jury is impressed that some doubt of guilt may exist."

Bishop Smith does not go into an extended analysis of the causes of the alarming frequency of homicide in Kentucky, but simply calls the attention of Mr. Wickliffe, to two of these causes,—1st, "the unwillingness of jurors to inflict the penalty of death, except in a few extreme and aggravated cases; and next, the too common practice, on the part of reckless young people, of carrying concealed weapons." Of course, Bishop Smith was aware that these are but secondary causes. Juries express the sentiment of a community. The fact that they are unwilling to give a righteous verdict in such cases, shows the low estimate the public mind places on human life. The practice of carrying concealed weapons is also an effect, arising from an abiding sense of insecurity, and the predominance of malignant passions. What Bishop Smith did not even allude to, we hesitate not to assign, as one of the chief causes of the frequent destruction of life in Kentucky. SLAVERY, by preventing the extension of education to the mass of the people, by fostering a spirit of violence and false notions of honor, by encouraging idleness and dissipation, and by lessening in public estimation the sacredness of human rights, becomes the fruitful parent of duels, murders, and unnatural crimes. To this "source of civilization" are we to look for the chief reason why murders are more frequent in slave states than free ones.

The more we think of the communication to our legislature from the Kentucky Commissioners, the more offensive and unwarrantable it appears to us. They talk, as if all the grievances were on the side of Kentucky, and Ohio had nothing to complain of. How could they so soon forget the case of the kidnapped Eliza Jane Johnson; that of the deeply injured Mahan; that of Alexander Johnson, within a few weeks stolen away from his family by citizens of their State; that of the people of Sardinia, who have suffered again and again from the marauding expeditions of Kentucky slave-hunters; also the rewards offered in that State for citizens of Ohio, beside the insult and abuse to which inhabitants of this State living on the Ohio river, are continually exposed from the visitations of those very men, for the protection of whose spurious property these Commissioners are asking the Assembly to legislate? And then too, to complain that they have not facilities enough granted them for reclaiming their fugitive property, when all they have to do is, to knock a colored man down, drag him before some magistrate, already perhaps in their interest, and, on evidence of the loosest character, obtain a certificate dooming him to endless slavery! Nothing but the froward, audacious spirit, begotten by the exercise of irresponsible power, could ever embolden to such conduct.

Mr. Trevitt's interesting communication, we regret to say, is unavoidably crowded out of this week's paper. We will try and accommodate him next week.

JOHN QUINCY ADAMS.
On the first page is the speech of John Quincy Adams referred to in our last, in which he states his true position in relation to various questions connected with the anti-slavery enterprise.

He is not in favor of the immediate abolition of slavery in the District of Columbia. We have never supposed that he was. Doubtless he is honest in his opinions on this subject, but we are unable to perceive their reasonableness.

He is in favor of the immediate abolition of the internal slave-trade. Of this we were not, before, apprised. The prohibition of this traffic would be a more decisive blow against slavery, and be productive of more excitement, than the abolition of slavery in the District of Columbia. Why he is opposed to one, while in favor of the other, we cannot conceive.

Mr. Adams chose a proper time for the avowal of his opinions. The South manifestly misunderstood him; and two or three eastern anti-slavery papers had already started some speculations as to his sentiments, and the proper course to be hereafter pursued by abolitionists in regard to him.—To suppose that the numerous threats of assassination he had received by letter, forced him to explain his true ground, is to dishonor this venerable champion of human rights. We cannot thus wrong him. The spirit that could remain calm and unshaken, when friends fell away, and he stood alone, breathing the fury of an incensed House, would scarcely quail before the cowardly threats of anonymous ruffians.

What are his opinions of the power of Congress over slavery in the states, he has not yet explained. We should like to know. And what his sentiments are in regard to the doctrine of immediate abolition applied to slavery throughout the South, we have not been able to gather from his remarks. We do not understand him to express any opposition to immediate abolition under this aspect.

We have heard some half-hearted men say, after reading these remarks of Mr. Adams, "Well, that is my kind of abolition." Is it so? Will you then go so far, and do so much against slavery, as John Quincy Adams. If so, we shall expect you hereafter to be instant in reason and out of season in your efforts against this abomination. You must not henceforth be so peculiarly considerate, as to keep all your apologies for the slaveholder and your denunciations for the abolitionist. You will have to look on the anti-slavery cause, as the cause of God and your country. All your sympathies must be arrayed on the side of Liberty; all your antipathies against Slavery. When you grow hostile to this evil, it must not be in terms so soft as to win complaisance to your forbearance, but in good, old, fervent English, just such as the generous soul loves, when it would utter its deep indignation at the perpetration of a foul wrong. Neither will it do for you to mitigate the expression of your sentiments with a deprecating "but—but, I am not an abolitionist." John Quincy Adams scorns to avail himself of the shelter of a *but*. When declaring his hatred against slavery, he never sneaks away from the face of southern wrath, under cover of the plea—"I am no abolitionist." Only be as

good an abolitionist as John Quincy Adams, and you will not be hereafter, what most likely you have been heretofore, a more dough-face.

INTELLIGENCE FROM COLUMBUS.
PROBOS fails to-day, and our only resource for the latest information is the Columbus Journal & Register of Feb. 6.

Kentucky Application.
We find among the reported proceedings of the House, on the 5th of Feb. the following.

"Mr. Lowe, from the Judiciary Committee, reported a bill relating to fugitives from labor or service from other States.

The Preamble to this bill reads as follows: "Whereas, the second section of the fourth article of the Constitution of the United States, declares that, 'no person held to service or labor in one State, under the laws thereof, escaping into another State, shall in consequence of any law or regulation therein, be discharged from such service or labor, but shall be delivered up on claim of the party to whom such service or labor may be due,' and whereas, the laws now in force within the State of Ohio, are wholly inadequate to the protection pledged by this provision of the Constitution, to the southern States of this Union; and whereas, it is the duty of those who reap the largest amount of the benefits conferred by the Constitution, to recognize to their full extent the obligation which that instrument imposes; and whereas, it is the deliberate conviction of this General Assembly, that the Constitution can only be sustained as it was framed by a spirit of compromise."

From this we would infer that a bill is reported favorable to the requests of the Kentucky Commissioners.—*Cin. Gazette.*

Philadelphia gives birth to some rare monstrosities. A little volume has just been issued in that place, designed to prove that abolition is a sedition. The first notice of it, we saw in the Christian Statesman, which seemed to be particularly delighted with the work. Indeed the book has already received so much praise, even from those who have not seen its contents, that the distinguished author should lose no time in revealing his name to the public. It promises to be so famous, that there is no telling how many persons, hungry of fame, may lay claim to the authorship.

The following is from the National Intelligencer.

Worth Looking at.
"Abolition a sedition."—A small, spirited, well-written volume has just appeared from the Philadelphia press under this title. The writer, who styles himself a "Northern man," is greatly alarmed by the doings of the American Anti-Slavery Society, and more especially with the political character which it has lately assumed. He states the Society to be a "grand and permanent political organization, self-elected, self-governed, independent, and irresponsible, having no connexion with the Government of the country, but yet usurping the appropriate business of the Government; an institution which boasts of having 1,350 Auxiliary Societies, (13 of which are State Societies), 38 travelling agents, 75 local lecturers, raising funds annually to the amount of \$40,000; issuing from the press every year 846,500 books, pamphlets, and papers of various descriptions; and should the Society be sustained, and suffered to proceed, under its present organization, the writer predicts that it will succeed in overthrowing the Government." The tract is certainly written with power, and treats of matters of the deepest interest to every citizen.

The Intelligencer editor must feel rather uncomfortable, we should think, under the caustic, well-merited rebuke of the Cincinnati Gazette.—We welcome the remarks of Mr. Hammond. We apprehend they will spoil the sale of this Philadelphia author's book.

The foregoing is copied from a very recent number of the National Intelligencer. It is some two or three years since that paper proclaimed its determination to publish nothing upon the Anti-Slavery subject, unless perchance, it might be highly interesting public proceedings. The promise has been pretty faithfully kept on the one side; very loosely on the other. But that is according to the usual doings of mankind. The well known impracticability of adhering to such engagements should instruct prudent men never to make them.

A report of this new and alleged powerful work has reached us, in anticipation of this Intelligencer paragraph. There have been several commendatory paragraphs, in the avowed pro-slavery papers, which have appeared to me full of useful instruction. All were ready to commend the "power" of the work, without having seen it. Not one of them seemed to look at what must necessarily be the bearing of its doctrines upon the old fashioned propositions, in relation to strict construction, states' rights and all that. I have no intention of discussing these points without seeing the book, yet I cannot forbear a few suggestions.

If organized Anti-Slavery Societies avowing an intention to contribute whatever freedom of speech and liberty of the press, legitimately permits, to expiate a great wrong, and a most disturbing condition of human existence, constitute a sedition, that sedition must be against a controlling power in the Government. The conclusion is inevitable. If these discussions are seditions, in relation to the Government of the United States, then the institution of slavery must be a subject of Congressional legislation. The United States have no common law: the sedition can only be punished under proper statutory provisions. A new sedition law must be enacted: slavery in all its bearings, personal and political, must come under discussion and regulation before Congress. Are the slave states prepared to come practically under an interpretation of the constitution to this effect? Southern statesmen will look well to this, before they chime in with a zeal, who perhaps is incapable of rightly understanding so great a question in all its bearings, or with parasite editors, who think mainly of making their papers acceptable, in certain quarters.

There is another suggestion that I consider of some importance to be thought about. Concede that the society is "a grand and permanent political organization, self-elected, self-governed, independent and irresponsible, having no connexion with the government, and yet usurping the appropriate business of the Government." I would just call attention to another society, in the country, which it strikes me is precisely of the same character. The following article fully explains to what society allusion is here made:

[After quoting the proceedings of the Colonization society at Columbus, he says:] "The bearing of this society is avowedly political. It proposes to abstract from this country a large portion of its laboring population, and send and govern them in a foreign country. Associated with the completion of this gigantic, the exercise of the foreign colonizing power, including the power of making compact with foreign nations. All these powers it exercises in complete independence of every government. Is this a sedition? Verily! This society is an auxiliary of slavery; and all its doings have another slavery commendation!"

This book is sent forth as the work of a "Northern man." High minded men in the south will appreciate him rightly. I remember the following lines of an abolition satire,

which I hold of pertinent application to this "Northern Man," whoever he may be:
"Virginia Patriots, when this tool they saw,
Chanting their requiems o'er our union's law,
Admired such fawning in an eastern slave,
And patted ***** as we pat an ape."

For the Philanthropist.
Slave Trade at Washington.
Extract of a Letter to the Editor, from Washington, dated 31st January, 1839.

"Blow the trumpet unto every house-top. Run to and fro the land. Let every man tell it to his neighbor, and women to their children," that on 30th January, 1839, in the capitol of the United States, in sight of the halls of Congress, upwards of forty human creatures—men, women, and children,—persons of color—slaves,—were taken from the slave prison in this city, (or rather the city hall, as it is sometimes not inaptly called,) and marched off as property, to be shipped at Baltimore, for the Southern market.

The order of march was, first, the baggage-wagon, with half-a-dozen negroes immediately behind, some apparently hanging upon it for support. Next came ten or a dozen women, apparently fastened together with irons. Then followed the men, about thirty in number, chained together, two and two, by the wrists. Both women and men marched two abreast; but whether a leading chain passed through the middle or not, could not well be seen. By the side of this mournful group, rode on horseback, a WHITE MAN (or monster), with a large loaded riding-whip in his hand, in the same manner in which drivers drive horses, mules, or hogs to market. The procession passed in view of the halls of Congress, as if in defiance of the power of that body, the constitution and laws, and as if to insult and outrage the feelings of members from the free states;—the master-spirit of the scene, (power of slavery,) proudly saying, in language not to be misunderstood, and in scoff of the constituted authorities of the nation, "All your boasted rights, powers, and privileges, are hereby feebly repudiated, and upon my fettered slaves." They are the bond of your Union. Touch them, and your Union will be dissolved as with a charm. Great God! is this the condition of our country? Is the bond of our Union the iron that enters into the soul of the slave? Are the forging of his manacles, the breeding of his children, like the breeding of hogs for the market, to be made a staple business in the operations of the country? and is silence to be imposed on all, that this horrible and infernal traffic may be carried on without hindrance? Yes! silence is imposed. Even members of Congress seem to shrink from expressing their thoughts on this shameful affair. Slimy politicians, who have crawled into power over the putrescence and stench of slavery, can these things continue? Will not this accursed traffic bring down upon our otherwise beloved country, the righteous judgments of heaven? It is the slaveholder, the slave breeder, the slave trader, who are working the dissolution of our Union. The groans, the blood of the slave, like a continual dropping, are wearing away the very foundation-stones on which our temple of liberty rests."

For the Philanthropist.
MR. WADE AND THE KENTUCKY COMMISSIONERS.

Columbus, Jan. 30, 1839.
FRIEND BAILEY.—"A tempest in a teapot," and all, for those disturbers of our peace from Kentucky. Wonder what right they have to interfere with our "peculiar institutions"? To-day the calm unruffled surface of the lake was again roused from its slumbers by the "agitating" winds, and with foaming waves it lashed the shores, till its whole surface (at least in) was covered with froth, and foam, and bubbles. Every thing that ventured itself upon its surface was "wrecked and lost."

I picked up from the shattered fragments of a drifting wreck, the following resolution offered by Mr. Wade, and by the way, is a man, and just such a man as the friends of freedom love,—one that will stand up in the storm: "like a solitary rock in the midst of the sea," he stands firm and unshaken; the waters roll and dash against him, but they only dash themselves to foam.

I send you both the resolutions and the vote; one will show you what ought to be, and the other what is.

"Resolved, That the special message of the Governor, and the documents of the Commissioners of Kentucky, transmitted to this Senate therewith, be referred to the standing committee on the Judiciary, with instructions to inquire into the truth of the charges therein contained against certain evil-disposed citizens of this state; and especially whether the citizens of this state, or any of them, have been engaged in enticing slaves in Kentucky to run away or leave their masters; and how, where, and when, and by what means the same was effected; and the said committee be at the same instructed to inquire, whether the rights of our own free white or colored people, or any of them while residing within this state, and under the protection of the laws thereof, have been infringed by the citizens of Kentucky, or any of them, under color of their being fugitives from justice, or slaves from the state of Kentucky; and whether the laws of this state now in force are sufficient for the security and protection of our own citizens thus claimed; and that they report to this Senate all the evidence in relation thereto; and to this end that they be empowered to send for persons and papers, and to examine any person on oath touching the same."

Nays—Allen, Bates, Brady, Cranchill, Green, Holmes, Hostetter, Ihrig, McLaughlin, Oliver, Rodgers, Smith, Thompson, Taylor, Shideler, Stadden, Thompson, Tod, Utter, Van Miter, Walton, Speaker—22.

Yeas—Birch, Cox, Fuller, Harlan, Morris, Powers, Spangler, Thomas, Tracy, Wade, White—11.

31st. A debate arose to-day in the Senate upon a resolution from the House, ordering the printing of 5,000 extra copies of the Governor's special message.

Mr. Spangler moved to insert 1 in place of 5. Mr. Wade thought 3 would be preferable. Constitution ought to see it, and give their opinions upon it. Mr. Harlan thought it ought not to go before the public unaccompanied by a document, or report, from a committee. It will give the people no information.

Mr. Smith wanted to speak abroad over the land, that constituents might know what it was, and instruct their representatives what course to pursue. He was not prepared to act, till it had been sent out and the echo returned. Mr. Tod wanted not only his constituents should see, but that all the gentleman's constituents from Georgia, (Mr. Wade) should also see it.

Mr. Wade said he believed it was a base libel on the people of this state, and he was not in favor of circulating libels; from the remarks of the gentleman from Tennessee, (Mr. Tod), he would move that 10,000 copies be printed, and sent to the people of the state, that they might see what was said about them; and had gentlemen voted with me yesterday, there would have accompanied this message a communication of great importance.

The bill passed as it came from the house, viz. 5,000. So the Senate are now waiting for instructions from their constituents. The Governor's name let them have them. Citizens of Ohio, as the "echo" for which they wait, be sounded; let the song of Freedom roll like the voice of mighty thunderings. Tell it in language not to be misunderstood.

Wide over the rolling waters,
Across the sunny plains,
And up the Rocky Mountains,
The soul of Freedom rings.

Let every man, speak, and write, and print, as if he was to do it the last time, as a freeman. The chains that have been forging for ages in their old Bastille of slavery are brought for use faster on. Perhaps the "politicians" the "monks," and "wines," &c. may bias the minds of some, but if their constituents are faithful, their instructions may do good.

HOMER.

grims" of New England, even in their wild

ought it weak, His tall and gaunt body, and the



Pulpit Sketches.

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